NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

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Phenomenal & Philosophical.

For the New England Spiritualist.

A THEORY, AND FACTS IN ITS FAVOR.

EDITOR OF THE SPIRITUALIST:—I ask at your hands, through your paper, the accompanying expression of my views on the subject of Spiritualism—the boon I have sought in vain from other quarters.

Yours respectfully,

C. ROBBINS.

TO HON. J. W. EDMONDS, N. Y.:—Sir, I take the liberty to address to you a note on the subject of the classification of the phenomena that now agitate this world, asking your views on the subject and my suggestions. The phenomena of so-called Spiritualism have received the sanction of the Academy of Arts and Sciences in France, as illustrated in the case of Angelique Cottin, and of the most distinguished philosophers of Germany and England, as also those of our own country; so that to attempt to prove the fact of their existence, would be like attempting to prove that God hangs out in matchless beauty the uncounted lamps that decorate the arch above us. Yet these writers refer the phenomena, not to the agency of spirits, but to some inexplicable cause. Much has been written by the opposers of Spiritualism to account for a class of phenomena which the more intelligent Spiritualists discard altogether, or deem of a doubtful character, while they have left the higher phenomena unexplained.

1st. They have shown us the laws relating to the automatic action of the brain; that the medium must be passive to the *positive inquirer*, when the former will reveal our pains and aches, our loves and the specialty of the family, as known to the inquirer. They have rendered it probable, that Moll Pitcher, *et id omne genus*, gained a sort of notoriety by this power, and that this simple dependent *clairvoyance*, and the neuropathy of Dr. Buchanan, are but slight modifications of the self-same power or faculty.

2d. They have shown the fraud of many that have availed themselves of this truly wonderful faculty, as presented in the various forms just named, to pick the pockets of the honest but credulous, and jeopardize their health if not their lives. We have been shown how they change the names of this power, as rogues change their names and coats, from spirit-mediums to clairvoyants, etc., and then become pharmaceutics, the manufacturers of one medicine that will cure four or five different diseases.

3d. They have shown how the various statements of these spirits conflict with each other; and with scathing satire shown up the pretensions of certain low, ignorant men and women,—that of being the very home and resting-place of the Warrens and other great and learned men, qualifying them to prescribe or prescribing through them.

4th. Not only so, but the claims of the multitude of *unjewelled* women, trance speakers, of being the organs of Webster, Calhoun and others, without their great thought—of writing under the inspiration of Byron, without one sparkling ray of his genius.

For six years I have been collecting and comparing facts, under favorable circumstances, at least having been early educated a physician, but making *epileptic, cataleptic* and other *nervous and convulsive diseases a specialty;* also being a medium of ordinary pretension so far as the intellectual phenomena are concerned. These facts conceded to our opponents, may not be satisfactory to a majority of readers, yet they are fully so to me.

On the first named point, that of the law of the automatic action of the brain, we see their case proved by President Mahan in this city, where the inquirer controlled the answer of the medium at Mr. King's; yet that second case, over which they made merry, where the medium repeatedly and persistently declared *the devil to be his guardian spirit*, is by no means so clear. I hope they will be more cautious in future, about showing their cloven foot.

2d. We are to remember that a knowledge of the pain and ache does not in the least qualify to prescribe; if it is a functional derangement, we must understand its normal state and condition to prescribe judiciously.

3d. Every individual, medium or not, is surrounded by spirits of the same moral and intellectual cast and calibre with himself. This likeness or affinity of mind is the basis of society and association in this state, and the future is but a continuation of this life. Thus, in reading the communication of any medium, we can form a just estimate of his intellectual character, and the measure of confidence to be placed in his revelations, compared with the revelations of others. Spirits on a level with the medium may answer questions as they see or understand, yet reliance is to be placed according to the capacity and moral virtue of the medium. *Affinity of mind*, likeness of taste, modified by education no doubt, is the attracting power, the condition, and the bond of union between mortals; and must be in every state.

4th. On the subject of trance speakers who claim to be controlled or under the influence of Daniel Webster, by virtue of his manner, without his great thought, I think there is a sad mistake; his was not mere manner, it was thought—it was power, without which we could as well conceive of the play of Hamlet, with no Hamlet in the play. While in a number of cases we have been satisfied with the justness of these claims to a sort of inspiration, yet in others the speakers bear the impress of *nervous exaltation*, where their organ of language seems galvanized, nervously. They pour forth with wonderful flippancy euphonious words, but as destitute of idea as is the palm of your hand of verdure. At the close of services they offer to answer questions, but they drown the question and questioner in a logomachy, none knowing in what direction is the shore! Some we have met who could not converse half an hour on Spiritualism, without some contemptuous sneer at the Scriptures as "an old, outlawed book," etc. Thus

"Fools madly rush where angels durst not tread."

That derided book is rendered unpalatable by its true and deep reflection of the human character.

Again, the spirits say that there is a low order of spirits, fancying themselves great, "*deceiving and deceived*," having the power to imitate the manner, which belongs to mere instinct, as is seen in perfection in the monkey; and reason and observation sanction the declaration. There can be no affinity between ignorance and learning, wisdom and folly; there is an eternal antagonism, a gulf between them, over which no angel ever spread his wing.

I now pass to the character of the evidence on which my faith is built,—why I am a Spiritualist:

1st. Because the Scriptures of the Old and New Testaments tell of *angels charged concerning us*, of guardian *ministering* spirits, of angels *strengthening us*; they tell of false spirits that are in the world, and we are commanded to try the spirits.

2d. I regard the physical manifestations bearing the unmistakable evidence of *intelligence*,—*not* instinct, nor sympathy, but *mind*, and for obviously holy or virtuous ends,—as the highest order of evidence; to us it seems the very handwriting of Heaven. I have known more than one case of this kind.

3d. I have known two cases of *prescience*, in children that told their mothers of my coming to them, of their seeing me in their halls, with an accurate and minute description of my person and dress, even to the button where the stay was seen; the cure of their fits from my first visit, and of their spasms subsequently, four months before I was ever in that vicinity. The parents were not believers in Spiritualism, but I ascertained that these children were mediums. The coat, its color, its defect, were described the day after it was received from the hands of my tailor perfect, four months before it was seen by them, except mentally. I have a vast amount of intellectual testimony belonging to the same class.

I may be thought too severe in my distinction of mediums, placing too much stress on their intellect. If their minds are of a high order, they will look charitably on what I have here written; for the wise and enlightened are ever liberal and tolerant. But this wide difference in mind ever must exist. In how many of us, if seated by the Windermere, where Wordsworth drew so much of his inspiration, or seated by Grassmere Lake, would the soul be lost to all but religion and poetry?

Ah, sir, God, angels and ministering spirits are around us in all their sublimity and grandeur, whether we see them or not. Our fathers, our mothers, our companions and little ones, come to us laden with angelic beauty, freighted with loveliness and imperishable charms, cheering, counselling, encouraging our hearts, whether they hear or forbear. The fresh, early splendors of the morning, the gorgeous glories of the evening sky, catch hues, and see tinged with new light from their presence.

And in passing from this part of my subject, I have no hesitation in saying, there are individuals in this vicinity who see, hear, converse with parents, brothers, sisters, friends, who long since put off the material form, with all the familiarity of early life,—through whom *information has been obtained from individuals in the spirit world*, important and interesting to individuals here, and known only to them of the spirit world, all without trance, or clairvoyance, while in a normal state.

But to my theory of this subject: I regard the brain as an electric telegraph, with poles which stretch out in all directions according to our several capacities;—and electricity as the servant or executive of the mind. Hence a truth that had a being far off a century since, or a person, may and often does, under the law of communication, *positive* and *negative*, by virtue of this affinity, come to us,—to you, to me. Thus certain spirits are positive to us, and we receive their messages, see, hear and converse. We are to bear in mind that magnetism and electricity are but modifications of the same power; the laws of induction being common to both, as also the same chemical action necessary in both cases.

Matteucci has proved the existence of a galvanic current between the stomach and liver; the secretion of the former is said to be acid, and the latter alkaline. It is acknowledged by distinguished writers, that galvanism is generated in the cells of the muscular tissue—that chemical actions occur in the brain. "From this," says one, "we are led to infer that a galvanic current (nervous) may arise from the brain, and another current (muscular) from the muscle." Nor can there be much doubt that the circulation of the blood is by the electrical law. Thus we see "the capillary circulation is from chemical affinity existing between the arterial blood and the sides of the vessels or cells among which it flows." Thus the oxygenation of the blood through the lungs is but another term for rendering the blood *positive;* without this we have a venous congestion, as the blood stagnates there. Thus we have introduced evidence enough to more than render our hypothesis probable. This, however, is not so much of a pet but that we should be happy to exchange it for truth, if it is not of that stamp.

One word, in conclusion, on the subject of communications between mind and mind. Dr. Rogers, who has written against Spiritualism, and whose facts President Mahan used without leave, experimented with me. He, after spending a short time with me while a stranger, at the distance of a mile impressed me that evening to come the next morning before nine o'clock to a bookstore and relate the annoyance I experienced that evening from some unknown cause, which was done. After the explanation to me I paid him back in the same coin!

I have facts classified and collated, many of which I cannot with propriety use, from my professional relation, yet they are at your service, or that of any other scholar who wishes to investigate and give the public the result of his labors.

In conclusion, I regard the wonders already disclosed but as the mere grey dawn of morning before a glorious rising, when every hill and valley, mountain-top and glen, will be filled, and the great heart of Nature throb with visions worthy immortal minds. The little germs of beauty that but a few short years since started amid cold neglect, have blossomed into life, and have turned their faces to the rising sun, and the far-off lands begin to sparkle with this light.

Yours very respectfully,

CHARLES ROBBINS.

Charlestown, August, 1857.

For the New England Spiritualist.

A PROTEST—"PROGRESSIVE FRIENDS."

ELMIRA, N. Y., Aug. 26, 1857.

FRIEND NEWTON:—Please say to your Spiritualist readers, or let me say for myself, that I do most earnestly protest against that resolution of the convention recently held in Rockford, Ill., in which Spiritualists are advised or desired to change their name for that of PROGRESSIVE FRIENDS. And because,

1st. When it is said of a man, he is a SPIRITUALIST, I know where to find him. The very name indicates—means something.

2d. I can see how a man may be a Progressive Friend, and not a Spiritualist, or the reverse. And yet I have the idea somehow, that most of the Progressive Friends are Spiritualists.

3d. The name, Spiritualist, means all we want. One who acknowledges the existence of spirit, and its power to act or be acted upon—"that spirits can, and do communicate."

4th. It does not involve the acceptance or rejection of any one, or all, of the so-called reformatory or progressive measures of the day, but leaves the mind open.

5th. And to myself, especially, is this name of interest and value, because I have grown up under its ægis. I have borne its shame, and am willing to bear on. I was one of those deluded, humbugged ones, who really took interest in, spent time and money for, and was identified as one having been crazed by the Rochester Knockings, for some time before those thinking the same things were for the *first time* called SPIRITUALISTS. And, in that I have given to the subject and GENIUS of SPIRITUALISM, my whole mind, from the time it first knocked for admission to my intuitions and affections, and may therefore safely seem to boast; yet will I be satisfied with the language of one Paul—a Christian—who said to his Corinthian friends, as I would say to such as are renewed in their minds, and have put off the "*old man*, Adam." Says Paul, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the *simplicity* that is in Christ"—Spiritualism. * * * "For I suppose I was not a whit behind the very chiefest apostle," and "though I be rude in speech, yet not in knowledge, for we have been thoroughly made manifest among you in all things." And hence my boldness at the present time. I confess to being as *jealous* as was that early Christian, who was jealous over his friends, and I would be jealous over Spiritualists—"with a godly jealousy," since to my own mind our danger rests just where rested that of the early Christians—being "beguiled" from "the *simplicity*" of SPIRITUALISM, and being insensibly drawn into the very same most damnable error of those early Christians,—*organization, sect-creating*. Very gradually, very temptingly, will you be plied by the devices of Satan, but if you value the *good* of your own spirits, and the equal good of those who shall live when we have left this form, remember the warning of one Potter; for I tell you—and my words will prove a prophecy—that when Spiritualists consent to the bondage of *any organization*, and they will, as a class of thinkers or religionists, then will Spiritualism give a flattering flicker of prosperity and die.

I hope, before long, to give you the history of Christianity, as a parallel for that which shall be for Spiritualism; proving that when organization began, Christianity (primitive and true) began to die.

Let me not be understood as saying anything severe or unkind of our Progressive Friends, for I am fully persuaded that they are as near the kingdom of heaven as was the young man, and need only to sell,—better to give away—what they have, and learn how strong is the bond of *unity* of *spirit*, without the shackles of even a very loose organization.

In the language of a Beecher, who still lives in the *forms* that his soul hates, (so I think) and who speaks often with great power to a people not a thousand miles from Elmira, N.Y., "No man is so *strong* as he that has nothing for which to fight; none so weak as he that has something to fight for." Translated, this means that we, Spiritualists, are a host, strong and mighty, so long as we have nothing (no organization, creed, party) to fight for, or defend. All to gain, nothing to lose; and so were the *individual Christians*. But so soon as we hoist a flag, there 's a war.

For heaven's sake, then, let us be free, be strong, every man for himself, and we all for the truth and genius of SPIRITUALISM.

Yours, A. M. POTTER.

For the New England Spiritualist.

WAS MAN ALWAYS IMMORTAL?

MR. EDITOR:—

I have read your editorial commentary on my previous article, and beg permission to say, that a careful examination of the records of Luke, Mark and Matthew will only show this—that after the death of Jesus the vision was related by Peter, John or James; and the personality of Elias and Moses was assumed. In the record, Jesus is represented to have said, Elias had come, &c., referring to John the Baptist; but nothing therein recorded indicates the endorsement by Jesus of the two angels seen being Moses and Elias.

In your commentary, you blend in one two distinct questions; to wit, the fact that in all ages of the past men have had evidence of living spirits, and the question whether those angels seen were Moses and Elias, or only supposed to be them by Peter.

If the several kingdoms of organic life on earth are the result of immutable law, and man the ultimate of nature, the inference is fair that under this same law similar developments had previously occurred on other planets, from whence might come those ministering angels referred to in the old Bible, who so specially superintended the life and growth of the Jewish nation. The idea is rational that there are now planets destitute of organic life, on which human beings will be born in the distant future, and if so, it may in that future be your mission and mine, as spirits, to be active in seeking to enlighten mankind thereon.

Surely there must have been a good reason why angels visiting the Patriarchs and Prophets, as recorded in the old Bible, did omit to assure or teach man of immortality, and I can imagine no good reason therefor, but the knowledge that man then *was but an animal form of life*, and as such a germ from whence would in due time be evolved a higher form of organic life, or an *immortal human spirit;* just as this animal form of man had previously been evolved from the lower animal kingdom.

There is much reason to suppose, that the life-principles individualized in the vegetable and animal forms of earth, preserve that individuality when leaving their earthly bodies, and we have spirit-teachings distinctly affirming this to be true. Hence, I suppose, earth supplies the inner world with spirit-animals as well as men; and thus I can realize that if, in the early age of humanity on earth, it was destitute, alike with the lower animal forms, of the element of immortality, the several life-principles individualized then in human forms would preserve their individuality as Spirit-Entities, or men, when leaving their earthly bodies; but, lacking the *distinct element of immortality*, or that *interior soul or Divinity within us*, of which we hear so much, such spirit-men would, just as all other spirit-animals are, be subject to decay and dissolution as organizations.

This idea finds much confirmation in the then prevalent doctrine of transmigration, and will account for the "familiar spirits," identified as recorded in the early histories, sacred and profane.

I hope your readers will carefully examine the records, quoted to prove the conference of Jesus with Moses and Elias; for it seems to me they show that Peter was mistaken *in the persons* he saw. K.

AN INTERESTING CASE.

One of the most interesting cases of modern spiritual manifestations, was by the spirit of Mrs. Nelly Butler in the town of Sullivan in this State. What made it exceedingly interesting, was the extensive manner in which she made herself manifest by the exhibition of her own form and voice. She first became manifest by raps and by conversation with her own natural voice in the year 1799; and by the exhibition of her own form in the year 1800. Originally the principal medium was Lydia Blaisdell, who afterwards became Mrs. Lydia Butler. On the 13th of August, 1800, this spirit went in company with Mrs. Butler and forty-seven other persons about half a mile. Rev. Abraham Cummings, who was uncle to the late Dr. Asa Cummings, wrote a history of the appearances of this spirit, and published it in 1826. He took and printed the testimony of thirty-one witnesses, who had seen or conversed with the spirit in the year 1800. Mr. Cummings in his narrative says: "With all these witnesses I am intimately acquainted. I took these testimonies from their lips, for the most part, separately." After giving the testimony, Mr. Cummings says: "The above witnesses are exhibited not for the want of more, (for more than a hundred have seen the spectre, or have heard her words,) but because repetition is tedious." The testimony, part or all of it, was taken in the year 1800. One witness, Dorcas Johnson, speaking of the manifestation on the 13th of August, says: "There I heard and saw the spectre. Her voice was distinct from any other, and her music the most delightful that I ever heard. When she walked with us, *she moved without stepping*. And when we arrived at the house, by direction of the spectre, given to my brother, James Springer, and by him to the company in our hearing, we opened to the right and left, so that the spectre and Mrs. Butler passed together between our ranks. Then she vanished from my view, and I saw her no more." The testimony of others is equally explicit.

The principal medium soon died, I think in 1801. But the spirit continued to be seen afterwards. Mr. Cummings himself had the pleasure of seeing her form in July, 1806. It appears that the character of each witness was good; that the spirit was manifested on one occasion in the presence of twenty persons; and on another occasion in the presence of forty-eight persons. Not all of these, however, saw her at those times. But most of those, who did not see her on one occasion, were permitted to have their vision opened and see her on other occasions.

After waiting twenty-six years, Mr. Cummings felt it his duty to publish the history. He met with great opposition from his family and professed friends. They said he was insane. And as we are credibly informed, the persecution from his infidel friends, did not end in defaming his character by their preposterous charge of insanity; but they proceeded to overt acts, and in imitation of the Catholics, burnt up the whole edition of his pamphlet, except a few copies that he had previously scattered. I have been the more particular in relation to this case, because the manifestation by personal form and natural voice was more extraordinary than any other I have heard of, since the personal manifestation of Jesus Christ.—*Woodman's Reply to Dr. Dwight.*

THE INSPIRED PHILOSOPHER.

In the old and easy chair sits an aged man. His straggling hair is white as snow; surely he represents the winter of man in his covering; but that brow, so deeply lined—those eyes, that study has dimmed—and that mouth, whose firmness has mingled its peaceful smile with the serene fixedness of the old man's face, do not seem like winter. They seem to have beaten back the chilling frosts of age, and settled into an emblem of eternal, aged childhood.

Around the INSPIRED PHILOSOPHER are strown manuscripts whose trembling lines and figures show well they are the product of his own hand. Along the numerous shelves are arranged in perfect order the names and works of those unto whom Time hath promised Immortality. Instruments for measuring the heavens and the earth; the solids, the liquids, and various combinations thereof; in short all that a Philosopher can use, from the greatest to the simplest, is in that extensive Library.

And there sits the old man in his earthly heaven, musing, absorbed in deep meditation. That mighty mind is striving to solve a problem. "Love one another," upon the page before him, hath set in motion all his being.

A mother holds him on her knee, and imparts unto his eager mind instruction. She opens the door of futurity before him, shows him snares and pitfalls in the track man is wont to tread, shows him how to avoid their dangerous errors, by seeking true knowledge.—And as his face turns upward, the expression reveals the pure thankfulness of his spirit for a good and loving mother who watched so faithfully over his tender years.

Now he is bringing forth chemical affinities. Their inanimate congeniality showeth harmony to be firmly fixed in their existence. The Heavens and the numerous hosts therein, are viewed as so many demonstrations of perfect harmony. The Seasons, as they continually roll time into eternity, life into death, and death into newborn life, show him, in their effects, that they are but a part of one harmonious whole. Figures in their simplest addition, or in their grandest and sublimest combinations, cannot be made truthfully to trespass upon the sacred ground—Harmony. The mysterious Circle and Triangle, whence its centre cometh, show him that man is still ignorant of all the most refined elementary principles of all things.

The mind returns, falls again upon the sentence "Love one another," and he exclaims, "It is the foundation of the universe! Oh, Philosophers, how little have ye known! Ye begin mid-air to build, and can never rise above the air you build in! This is true philosophy, founded by God, after His own pure mind, the illustration of His own holy will, manifest in all the creation, the voice of Eternal harmony, 'Love one another!'"

He hath in long-gone years searched through the depths and heights of man's lore, and returned to his chair to dwell within his own silent communion. His aged mind is fresh as youth. Children love him. Men almost worship his great intellect, but, unheeding all, he keeps his eye firmly fixed upon the future home wherein he hopes soon to enter. Daily communion with his all-wise Creator hath opened unto his astonished gaze new and mighty truths. Simple and good, all things emanating from God's hand are seen by him.

The mysteries of philosophy unto him are simple. Where others have ended and pronounced all beyond unattainable, by a trusting spirit upon God, he hath viewed all and more than they could imagine, beyond the reach of man.—*Healing of the Nations.*

THE DEPARTED.—"That loving heart, that active fancy, that subtle, elastic power of appreciating and expressing all phases, all passions of humanity, are they breathed out on the wind? are they spent like lightning? are they exhaled like the breath of flowers? or are they still living, still active? and if so, where and how? Is it reserved for us, in that 'undiscovered country' which he spoke of, ever to meet the great souls whose breath has kindled our souls?

"I think we forget the consequences of our own belief in immortality, and look on the ranks of the prostrate dead as a mower on fields of prostrate flowers, forgetting that activity is an essential of souls, and that every soul which has passed away from this world, must ever since have been actively developing those habits of mind and modes of feeling which it began here."—*Mrs. Stowe's Sunny Memories.*

The Spiritualist.

A. E. NEWTON, Editor and Publisher.

"I have yet many things to say unto you, but ye cannot bear them now."—Jesus.

BOSTON, SATURDAY, SEPTEMEER 12, 1857.

Communications in this Number.—"*A Theory, and Facts in its Favor.*"—Dr. Robbins, while criticising with some sharpness the pretensions of some individuals as mediums, bears strong testimony, from his own observations, and his personal experience, to the reality of spirit-intercourse. His theory of the *mode* of communication is not expressed quite as lucidly as many readers may desire; but, so far as we see, it accords substantially with that generally adopted by intelligent Spiritualists.

"*Protest,*" *etc.*—Dr. Potter urges some earnest objections against adopting the designation of "Progressive Friends." Very well: this is a free country, and Spiritualists are (or ought to be) a free people, and after considering both sides, will act as they judge best. He also warns Spiritualists earnestly against "the bondage of any organization." We trust the warning will be heeded, so far as *bondage* is concerned. Nevertheless, we can conceive of organizations *without* bondage;—free, helpful and progressive. Such are all truly *natural* organizations. The atom which enters into the structure of a tree, or a flower, feels no irksome "bondage," but only obeys a sweet *attraction*, by which its individual powers are more fully developed in *use* than is possible while remaining isolated or *un*organized. We trust Spiritualists will form no other organizations than such as will be *promotive of freedom and individuality;* and until they are prepared for this, doubtless they had better remain disintegrated.

We hardly need remark, in relation to Dr. P.'s series on "*Transmigration,*" completed last week, that his argument, able and ingenious as it was, failed to convince us that we have ever been a *horse* or are likely to become a *bee.* (So far as "the lessons" of these two animals are concerned,—that is, *industry* and *hard labor,*—we feel pretty confident that an *editor*, at least, gets enough of them in this life!) To us it seems more probable that all the inferior animals are incarnations of life-principles, or germs *less complete than man;* and though the horse-principle, or the bee-principle, may *enter into man*, and go to make up *his* wholeness, yet man can never identically enter the bee-form or any other lower than the human—for the obvious reason that the less cannot contain the greater. But "let every man be fully persuaded in his own mind"—if he *can* be.

"*Was man always Immortal?*"—"K." urges again his peculiar view of immortality; but his argument seems to us merely propping up one supposition by another, plausible enough perhaps, but needing confirmation. *Our* examination of the records respecting the appearance of Moses and Elias to Jesus, Peter, etc., leads to the opposite conclusion from that of our correspondent—that is, if any reliance whatever can be placed upon the simple matter-of-fact statements of those records. And as to the ignorance of patriarchs and prophets respecting immortality,—we apprehend that the desire for and conviction of immortality depends upon the degree of *spirituality* which is developed in the individual; and as the ancients of whom the Bible gives account were evidently a very *unspiritual* people, it is no marvel if they were instructed little on the subject of an immortal life. They would not have appreciated such teachings, if given, nor would they have been likely to record them. Other people, however, as the Hindoos, Egyptians, Chinese, and Persians—more ancient even than the Hebrews—seem to have had distinct notions of men's continued and immortal existence; and they were taught the same by the prophets and divine men who from age to age appeared among them. We incline, therefore, to attribute the lack of clear teachings on this subject in the earlier Hebrew scriptures rather to the want of development in spirituality on the part of the writers, than to the lack in them of an immortal germ. We apprehend that external forms are but the outbirth and image of the spirit-germs which animate them. If so, then it would seem impossible for *human forms* to have come into existence, except as they were *informed* by human spirits; and if human spirits are immortal now, why were they not always so? That part of man which is strictly immortal, of course, is, and always was, *the Divine* in him—though, in some people, this Divine or God-element attains but little development in this life. Yet it seems clear to us that it must be there, else they would not be human.

THE VERMONT CONVENTION.

The sunshine of three days could not be condensed into a single hour; as impossible would it be to pour into the limited space of a newspaper report the living light which that time has brought us. A few chance rays, dimmed in reflection, are all we can transfer to the eyes now before us.

First Day.

Friday, August 28th, was ushered in with drenching showers, which continued till noon, when the sun appeared, and continued its smiles throughout the time of the meetings. The convention assembled at 2 o'clock, P. M., in the Town Hall, Ludlow, Vt.

Messrs. Middleton and Simmons of Woodstock, and Wilder of South Reading, were appointed a committee to conduct the business of the Convention. The exercises were then commenced with prayer by Mrs. M. S. Townsend, followed by an appropriate hymn, the words and music of which were improvised; after which she delivered a discourse, under impression. The subject treated upon was Individual Duty. Every person, said the speaker, has a part to perform, a work to do, which is peculiarly his own; and he should study his own nature to find what this duty is—in what particular way he can do the greatest good to his fellow-creatures, and to himself — how he can best aid in elevating the fallen and the enslaved, teaching the ignorant, relieving the oppressed. No minister can prescribe this duty, no creed can bound it, but, once perceived, it should be pursued in spite of custom, conventionality or public opinion, or the censure of friends or foes. Each one is called upon to be his own minister, and learn from within himself in what manner he can best do good in the world.

Everything in creation teaches us the lesson of individual office and special fitness. From the gaseous world down to the rock, from the grain of sand upward, through all forms of vegetable and animal life, every atom, every creature, has its peculiar purpose and office; all minister to the great plan of the universe. As each man sees and comprehends this, he will realize more and more the importance of filling properly his place. We should investigate as far as possible the laws of our own being, with those of the outward universe, with the idea of finding and filling our true position.

Mr. Middleton made a few remarks urging the importance of this idea of individual responsibility, after which he recommended that the meeting be resolved into a conference, and invited the friends to speak on any topic they might deem fitting.

Warren Chase of Wisconsin said he was glad to learn that the Convention had been called in this place; for he understood there were no Spiritualists in the town, and more than that, that misrepresentations and slanders had been circulated in reference to our faith and practice. We had, as he was pleased to find, been met with kindness and cordiality,—a truly fraternal reception had been extended us by many citizens, notwithstanding the opposition felt towards us in some quarters. He was sorry there were some persons who refuse to associate with us; and that the churches had without exception closed their doors against us. He thought Jesus would not have felt himself disgraced by associating with us; there might be persons in this town better than Jesus. He was particularly surprised to learn these things of Universalists; for they teach that we shall all go to heaven together;—and he presumed heaven to be as good a place as Ludlow. He wished all would come and see and judge for themselves, whether we teach good or evil, and decide whether the churches would have been contaminated by being opened to us. We should not judge of any sect or class by the misrepresentations of its enemies, but from its own acknowledged speakers and papers; he hoped, therefore, the citizens of the place would improve this opportunity to inform themselves correctly. He had travelled as a lecturer through the land, and more than one hundred churches of the various denominations had been opened to him.

Dr. Mayhew of New York said that in a large proportion of the towns he had visited, he had spoken in churches; and not only this, but the ministers had frequently taken part in the exercises.

A gentleman in the audience rose to explain why the Universalist Church was closed against the Spiritualists He as an individual should have had no serious objections to opening it; but as a member of the Church committee, acting for the interest of the society, he had decided not to do so.

Mr. Chase accepted the gentleman's explanation, and thought he had acted wisely for the interests of the society; but whether wisely for the community at large, was another question.

Dr. Gardner of Boston gave an account of his early experience in Spiritualism, and mentioned some facts which had led him to a conviction of its truths.

In the evening a public circle was held in the hall of the hotel, which had been kindly placed at our disposal by the host, on account of the pre-engagement of the Town Hall. Various mediums were impressed to speak, or give other manifestations of spirit influence. Among other occurrences which we have not room to state, the writer of this received a convincing test. He was at the moment suffering with a bronchial difficulty, which, however, he had mentioned to no one. A medium at a farther part of the hall, a total stranger to him, was impressed to come and place her hand upon the precise locality of the disease, which in a few moments was much relieved by her manipulations. The medium could not by any possibility have known of these things except by impression.

Second Day.

A conference was held at 8½ o'clock at the Town Hall. Mr. Middleton opened the meeting with a few remarks; after which Mr. Tarbell of Sandusky took the floor, and spoke at some length on the importance of making Spiritualism a practicality. Though he did not underrate the tests, and proofs of immortality it furnished, he thought there was something more to be done by this movement; it should be turned to cure the moral, social and political evils which encompass us on every hand.

An interesting case of the exercise of the healing power was mentioned by Mr. T. Three weeks ago his foot had been shattered by the falling of a timber upon it. Several bones were broken. The bones were set by a medium, who had had the foot under treatment since that time. It was already so far healed that he was able to walk on it without crutches.

Messrs. Gardner, Mayhew, and others took part in the conference.

The hall becoming densely crowded, it was decided to adjourn for the regular meeting to the grove, where a platform and seats had been erected to accommodate a large number.

The exercises at the grove commenced with an improvised song, through a medium in the trance state, after which Mrs. Huntley of New Hampshire delivered an address, under impression. Many of her hearers, she said, were desirous of witnessing spirit manifestations. She thought we had had a very convincing one this morning. Hundreds of material bodies had been brought to that grove,—a great weight of flesh and bones had been caused to move from various distances to this place; and what was the moving power? It was spirit; for the material substance could not move of itself; it was therefore a manifestation of spirit-power. But whether believers or not in Spiritualism, there is something for us all to do. If believers, we should strive to carry out its principles in our daily lives; if opposers, there is indeed a work to be done to redeem so many fellow-creatures from their errors.

To qualify himself for his work, every man should study, as far as possible, the nature of his own soul. We have been told that we should not attempt to penetrate into the mysteries of the soul. Secret things, it is said, belong to God. But "there is nothing hid that shall not be revealed." Here the glad sky looks upon the hills, the sunlight kisses the trees, and as you look do you not see the finger of God that has wrought the beautiful scene? Yet the tree has never forbid your searching into its nature, nor have the hills refused you their hidden treasures if you rightly sought for them. Nature everywhere seems rather to invite your search; and not less does she invite us to the depths of our own natures. Is the physician forbidden to study the structure of the human system? Does he not by this study become the better qualified to heal disease? And may we not then study the depths of spirit-life, that we may better cure all moral and spiritual evils?

The climax of the discourse was this:—You can do nothing greater than to be MEN and WOMEN.

Warren Chase was the next speaker. There are, he said, as many as four million believers in spiritual manifestations in this country; but how many of these are true Spiritualists? How many have learned the great truth that they should live to make others happy? That is the true mission of the angels; and the influences received from them should flow out, not in harshness, severity, and condemnation, but like the fragrance of the flowers of the forest and garden, making all around happier and better; withholding not from the just or the unjust, having no respect for persons in expressions of genial influence and fraternal kindness. Though you may not know the "believer" yet you may always know the true Spiritualist, for his soul beams from his countenance. He is not one who loves simply those who are of his faith; but one whose heart has no bitter waters for his enemies, who feels and acts towards his fellow-beings as God acts towards them. That man is a Spiritualist who, like his Father, sends down his sunshine to bless the low and wicked as well as the elevated. This is what we are striving to bring about as a superior condition of religious life.

How can you love God when you are so unlike him? You do not love him if you do not imitate his impartial goodness. There is a power in such a course that shall conquer all anger, opposition, and contempt, as the sunlight melts the frost from the fields. Thus shall the world be spiritualized—not alone by angel influences, but by those influences inwrought into our lives, and transferred from man to man, from heart to heart.

In the afternoon session Mrs. Brown, of Sandusky, Vt., made the first address. Spiritualism, she said, is destined to bear away the evils which all admit are now existing, not only in men's physical, but in their mental and moral natures. Derangement and disease exist, and men have labored to remove them, but they have not succeeded, for the reason that they did not understand them. All derangements come from violation of laws. Spiritualism will point out these laws, and enable man to understand them so that he may remove the causes of disease, and then the effects will cease. Ignorance being the cause, knowledge will remove the effects. When men will act in accordance with the laws of their being, will they need any other saviour? If they have become a law unto themselves, will they need any outward law? Will not thus all political and religious evils be removed?

Dr. Mayhew traced the developments of life as proceeding from Father God and Mother Nature, step by step, through various forms of unfoldment, until Reason embodied in man was brought forth. Man thus individualized is a partaker of the Divine nature; he is therefore immortal, and though not continuing to exist is this perishable body, will take on a spirit body at its dissolution, and remain the same being in essence.

He urged the necessity, if we would have pure and spotless spiritual bodies, of living a righteous life here. We should keep our mortal bodies pure, by abjuring such things as pork, tobacco, and injurious drinks. He contended that by eating animal food we assimilated ourselves to the nature of the animal whose flesh we consumed. This was exemplified in the John Bulls of the English nation, who lived on beef.

Spiritualism, he said, explained the laws which control these things; it was also giving us new ideas on various practical subjects, such as agriculture, education, &c. More than this, it throws light on the Bible. Many things which were before incomprehensible, are now made clear. When he, for instance, had seen a heavy piano move by spirit power, he could easily believe that angels rolled away a stone from the door of the sepulchre. We read that Jacob wrestled all night with an angel. The churches taught that this meant that he prayed earnestly for that length of time. It was hard to understand how he prayed his hip out of joint. But when one has witnessed a spirit-power exerted on men, it makes us believe that Jacob might have had this influence acting powerfully on him. In years gone by he had been unable to understand how the woman of Endor could have seen and described the spirit of Samuel, but he had witnessed many parallel cases at this this day, which rendered the story entirely credible. He knew of a case in which a woman took a child with her to see a Mrs. Williamson, a clairvoyant, presenting the child as her daughter. A spirit appeared to the clairvoyant, and she was described to the visitor, who had been previously skeptical on such matters. The description was minute, even to the mentioning of a scar on the cheek. But what surprised even the medium was the spirit's assertion that she was the mother of the girl. The visitor confessed it was not her own child, though she had adopted her; and that the description answered perfectly to the mother, who was in the spirit-world. We read that in olden times men were enabled to speak in foreign tongues, through the power of the spirit; he knew of several similar cases at the present day. There is a young man in Cabotville, Mass., by the name of Orville Williams, who has been impressed to speak in French, though he has no educational knowledge of that language. So we see that precisely similar manifestations are occurring to-day to those recorded of the past.

Mr. Davis, of Barnard, Vt., being on the platform, was entranced as if to give a present proof of what had been said about speaking the languages. He stepped forward and uttered several sentences in a tongue which we did not understand, but which was said to be the Syriac. Mr. D. afterwards informed us in private that he had been sometimes influenced to speak French.

Mr. H. P. Fairfield, of Wilbraham, Mass., in the trance state made one of the spiciest speeches to which we ever listened. It was of the Lorenzo Dow order, and certainly would have well befitted that eccentric genius, had he been its mouthpiece. Throughout the speech there was a rush of wit, satire, and quaint eloquence which was almost electrifying. We shall not attempt to present the ideas which were advanced; their effect would be lost, without their odd manner and the powder with which they were shot off.

The exercises of the afternoon were agreeably interspersed with singing, and the music of the Rutland Cornet Band, who most generously offered their services. After the close of the exercises, the Band escorted the company, numbering several hundreds, to the hotel, waking echoes in resounding hills and responding hearts with their soul-inspiring strains. This was truly one of the pleasantest events of the convention. The triumphal march of the procession seemed typical of the onward movement the great cause is making through the land.

Third Day.

Conference in the morning, in which Messrs. Tarbell, Fairfield, Morse, Chase, Josselyn, Spear, and others took part. The mental and spiritual dish served up abounded in good things, and was not wanting in a spice of wit to give it a relish, though some portions were *salted* too much to suit all tastes.

The regular meeting at the grove was opened with an improvised song by Miss A. W. Sprague.

Austin E. Simmons was the first speaker. He alluded to the fact that at this hour, in thousands of places throughout the land, the people are congregated professedly to hear the truths of immortality, but in reality to listen to the reiteration of dogmas. We may congratulate ourselves that we have no dogmas to promulgate,—that we seek this great truth and its evidences, untrammelled by creed or sect. We appeal not alone to the evidences of the past, but we have the facts of the present. There is need of all we can furnish to bring men to a sound faith in immortality; for thousands, having become disgusted with the dogmas put forth by those who professed to teach this glad truth, have been driven to skepticism. Science has made rapid strides onward, and, invading the domain of Theology, has driven the latter from many of her strongholds. Infidelity rejoices at this, and materialism takes to-day a bold and resolute attitude, in the face of all Spiritual truth.

But Spiritualism comes with its facts and philosophy, ready to challenge the dogmas of Theology and the positions of a materialistic science. It has its living witnesses to show that man is as true now as in the past; it has its manifestations which it defies materialism to explain. While it admits the events of the past, on which Theology founds itself, it believes in progress, and that the present age therefore need not be behind any other in this respect. It answers the all-important question, "If a man die, shall he live again?" and settling this, it settles also the questions of inspiration and revelation; it makes belief give way to knowledge.

Dr. Gardner was the next speaker. He believed, with Henry Ward Beecher, that four-fifths of the rising generation were skeptical as to the immortality of the soul. The glad tidings of everlasting life had not been brought to all the people; and it remained for the modern manifestations to do the great work of removing skepticism and satisfying men's rational convictions on this point. He judged from his own experience, of which he would give some account.

The doctor then proceeded to give the facts and reasonings, of which the following is a brief outline: 1st. He had seen ponderable bodies moved by an invisible power. This had satisfied him that there was something unrecognized by science which could overcome gravitation. 2d. There was an intelligence manifested through the rappings, and table-movings. This brought us at least as high as man in seeking the cause; for there is no intelligence below man. 3d. He found this intelligence to be superior to man's, for it stated facts, and foretold events, of which no man had any knowledge; and the predictions had been fulfilled. Now this superiority established, it must proceed from either God or the angels, the only intelligences higher than man. He did not suppose that God could lie; and as the intelligence expressly declared it was not God, and was spirits, he had accepted the conclusion as the only legitimate one.

The afternoon exercises commenced with an invocation by Mrs. Townsend; after which, Miss Sprague delivered an address in the impressional state. The subject was the union of Science and Religion. The speaker glanced at the revelations of the past, and showed how they had advanced in their character with the advancement of the nations and people, to whom they were addressed. There were different grades of revelation adapted to different grades of mind. To those who could appreciate nothing higher the Mosiac dispensation came claiming, "an eye for an eye and a tooth for a tooth;" while to those who could receive the higher command, "Love your enemies," came the Christian dispensation. Those to-day who say they live under the Christian dispensation, and yet exercise not the spirit of forgiveness and charity, are still on the Mosiac plane, whether they know it or not.

As revelation only comes to us in proportion to our unfoldment, it is the same with science. It only reveals itself to those who can understand. The time is coming, and now is, when these two voices shall unite in speaking truth to man. Who wonders that the mind turns from men who say that God is afar off in some distant heaven? A still voice from Nature says, "I am God;" the soul in harmony with Nature, echoes, "I am God." Whoever understands this, unites science and religion—he makes the voice of the spirit and the voice of Nature a harmonious ONE.

Interesting addresses from H. P. Fairfield and Dr. Gardner followed; but space does not permit even a sketch of them. Let us quote a single sentence from the address of the former. "Men talk about 'getting religion;' they should know religion is not a something to *get*, but a something to *do*."

The evening was devoted to a conference. Several speakers made remarks. One of them dropped an expression which had allusion to an individual who chanced to be in the audience, and he rose to defend himself. A slight *émeute* occurred, which was, however, soon quieted to the satisfaction of all parties, by mutual concessions.

Mr. Tarbell gave some particulars respecting a plan he has in view for remedying the evils in society, political, moral, and social; and which he proposes further to unfold, through the columns of the *World's Paper*, published at Sandusky, Vt.

After passing a unanimous vote of thanks to the citizens of Ludlow, who had extended us such generous hospitality, and to the members of the Ludlow Cornet Band, for their kind contribution to our enjoyment, the Convention adjourned *sine die*. X.

Ludlow, Vt., Sept. 1st.

MR. FORSTER'S LABORS.

Since his return, Mr. Forster has been almost constantly employed, either in public or in private, as the instrument of spiritual intelligences, in giving forth their wisdom to the inquiring and the spiritually hungry. On Sunday last, two able and eloquent discourses were given before large assemblies at the Music Hall — the first on the Philosophy of Evil, and the second on the Importance of Spiritual Reform to the Progress of the American People. We have notes of the former, which, if possible, we shall hereafter write out for our readers.

Mr. F., as will be seen, occupies the platform at the same place next Sunday afternoon and evening. The hour of the afternoon meeting is changed to 3 o'clock;—evening at 7½ o'clock.

A movement has been commenced for the raising of a subscription, with a view to throwing open these meetings free to the public; also, of retaining for some length of time the services of Mr. Forster. We hope this effort will meet with universal favor from the Spiritualists of Boston and vicinity. Subscription papers are to be found at this office, also with the other members of the committee,—which consists of Alvin Adams, Esq., Edward Haynes, and A. E. Newton.

PHASES OF THE CONTROVERSY.

We had supposed, from its sometime silence, that the *Advent Herald* had retired from the discussion of the impiety of Spiritualism; but in a late number its conscientious, though somewhat "Judaizing" editor—having obtained a measure of "aid and comfort" from the alleged follies of some persons at a Spiritualist convention out West—returns to the contest with renewed vigor. He reiterates the opinion that the old Mosaic statutes against intercourse with spirits are binding upon the conscience now, for the reason that "whatever was morally right or wrong in respect to [God] then, is right or wrong in respect to Him now."

This principle is unquestionably correct, but in our view inapplicable in the case. The *intrinsic* moral rightfulness or wickedness of communication with any class of intelligences seems to us to depend obviously upon the *purpose* or *motive* of such communication. If the editor of the *Herald* were to seek an acquaintance with the vile denizens of Ann street, for the purpose of consenting to and participating in their pollutions, it would be unquestionably wrong; but if he were to do the same thing for the worthier end of reclaiming them, or of learning wisdom from a knowledge of their deplorable state that he might warn others, the act would be approved of all pure and benevolent beings. At the same time, it might be unwise to send an inexperienced child on such a mission, or to permit the intimacy of children with such characters, until the former had attained sufficient strength of intellect and virtue to be able to resist contamination.

In view of these simple considerations, it seems more reasonable to us that the Mosaic prohibitions on this point (if they can be considered as in any sense of divine origin) were of a *special* character,—like those regarding intercourse with surrounding idolatrous nations of earth (see Deut. vii, etc.). That is, they were designed to keep the semi-barbarous Hebrews, who were evidently in a very childish condition of intellectual and moral growth, from being seduced from their religious allegiance, and led into communication with low grades of spirits, instead of indicating any intrinsic wrong in spirit intercourse of itself.

This is the more evident from the fact that the Jewish Jehovah, or the "angel" or "angels" who represented Him to Moses (see Acts vii. 30, 53; Heb. ii. 2), provided for an *authorized* communication with the spirit-world, through the mediumship of Moses, Aaron, and other prophets, and the priesthood generally.

The same conclusion is strengthened by the fact that Daniel, Jesus, John the Revelator, and others, held intercourse without censure with the spirits of men, who came as angels or messengers to them; also, by the additional facts that the New Testament makes no such prohibitions against free intercourse with any beings, either in this world or the other; on the contrary, the general injunction to "believe not every spirit, but try the spirits whether they be of God," implies that spirit-intercourse is both possible and permissible, when employed for worthy purposes — under the general principle, of course, that all things are to be done "for the glory of God," that is, for the promotion of truth and good.

The *Herald* evades the force of the example of Jesus, in communicating with Moses and Elijah, by the assumption that Jesus was God himself, in an extraordinary sense, and hence had a right to contravene His own laws, or do that which it is wrong for men to do. This is an old assumption, and needs no other reply than that Jesus calls himself (not God but) the "Son of God," and "to as many as received him gave he power to become the sons of God" also, and enjoy all the privileges of sonship — not excepting the communion of saints and the ministry of angels.

But "the Saviour did not set the example of going to mediums, to have communications through them." Very true — and for the good reason that he was a medium (mediator) himself, and had no need. He could and did converse with the departed, and said he had but to call, and "legions of angels" were at hand to assist him; nay, the "Father was in him," manifesting himself to the world through the flesh. And what is more, Jesus himself promised to make mediums of his disciples, and to manifest himself after his decease to them, but not unto the world; and he fulfilled the promise repeatedly, if the account is to be believed. The apostles thus became mediums for the rest of the world, and through their testimony — that of despised "mediums" — the *Herald* itself believes.

We spoke of "the elevating tendencies of communion with the spirits of just men made perfect." The *Herald* replies by exhibiting what may be termed the debasing tendencies of communication with the spirits of *unjust* men, *not* yet made perfect. As we do not advocate this sort of communion, the argument is wide of the mark.

"We have been told," says the *Herald*, "by a Spiritualist of good standing in Boston, that the Jehovah of the Old Testament was his devil! and yet he is a good Spiritualist."

We think that it is needless to imagine a worse "devil" than most people conceive the Jehovah of the Old Testament to have been — irascible, changeable, ignorant of what was transpiring in the world, revengeful, a "man of war," a stern law-giver, decreeing the unpitied destruction, instead of the reformation, of offenders — the very opposite, in almost every respect, of the loving Father of the New Testament. How far the Old Testament itself is responsible for such ideas of its Jehovah, we will not stop now to inquire; but should hardly think that even an Adventist could wish for a worse fate to the "wicked" than their being delivered up to the tender mercies of such a being!

The *Courier* (Prof. Felton,) in noticing Mr. Woodman's reply to Dr. Dwight, noticed by us last week, says—

"This pamphlet is by far the ablest defence of Spiritualism we have ever encountered. It is worth all the others put together. Dr. Hare's elaborate apparatus, and Judge Edmonds' ponderous tomes, and Count Gasparin's wearisome details of table-turning, have not a twentieth part of the point and force that are shown in this little pamphlet. Such is the impression it has made upon us."

But having made this concession, the *Courier* undertakes to counteract its influence by dealing out its usual allegations of "dishonesty," "fraud," and "lying," which are the main arguments it brings to bear in this controversy. It says:

"Mr. Woodman, who appears to be a lawyer, has probably, by his specious sophistries and plausible learning, already loaded himself with the heavy responsibility of having deluded many persons, whose reason is not strong enough to withstand his false arguments and unfounded assumptions. Such men—honest it may be in the ordinary sense of word—are guilty of a species of dishonesty, in the employment of their perverted understanding, which is quite as dangerous to the community, and nearly as wicked, as conscious fraud."

Mr. Woodman in his pamphlet bears the following clear and emphatic testimony as to his own observations of Spiritual Phenomena:

"He has heard the raps produced with contact and without contact. He has seen the table move with contact and also without contact. He has been present when writing has been produced without the use of the mediums hand, he has seen the proper handwriting of spirit produced through the medium's hand, and has had it produced for him without the medium's hand in considerable quantity under a lock and key. He has seen a spirit produce his own handwriting through the hand of the medium in languages which the medium did not unstand, nor any other person present except the speaker, and using a word whose signification was at the time unknown to him. He has, in many instances, known mediums to be entranced by spirits, and has heard the medium speak in a language alike unknown to him and his auditors. He has seen the spiritual light produced. He has heard music produced on instruments without the aid of the medium's hand. Besides all this, he has clearly and distinctly seen the spiritual form of one departed friend in a few instances, himself, and also the forms of some others, imperfectly."

Any person who is acquainted with Mr. Woodman and his antecedents, knows that he is not a man to fabricate such statements, or to be imposed upon by the tricks of others in such matters; but the *Courier* disposes of this testimony in the following very summary manner:

"Mr. Woodman has *never* heard the raps produced without contact; has *never* seen a table moved without contact; has *never* seen writing produced without the medium's hand; has *never* heard a medium speak in a language unknown to him and his audience; has *never* seen a spiritual light produced, though he might have seen, as we have, the lights produced by rubbing friction matches in the dark; nor has he ever seen the spiritual form of a departed friend, except under the influence of the well-known phenomenon of spectral illusion. All these statements of his are as untrue as the comparison between the spirit lights—those made by Stiles for example—and the Star of Bethlehem is tasteless and impious."

"We do not charge Mr. Woodman with sitting down to pen a series of falsehoods, *malice prepense*; but we do charge him with a criminal neglect of his own powers of reason and observation, which neglect has led him to make assertions as foolish as they are false; and we hold him responsible at the bar of public opinion, for having perverted his powers and his acquirements to the support of an imposture which aims to subvert the public morals, and which is equally at war with common sense, reason and revelation."

We copy these paragraphs, not because they need any reply, but simply to illustrate to our readers the *spirit* of the opposition, and the kind of arguments it is driven to employ against Spiritualism. The same article denounces T. L. Harris as "a rhyming cheat, and a fabricator of silly falsehoods;"—declares that "Judge Edmonds does not scruple to asseverate the most monstrous fables, which the slightest exercise of his trained reason must show him to be wicked falsehoods;" pronounces Stiles a "charlatan and forger;" Redman and Hume "clumsy tricksters;" Mansfield a "lying pretender;" Willis an "infamous cheat," and affirms that Dr. Gardner "cunningly arranges the complicated machinery of this monstrous fraud"!!

All this, reader, from the pen of a dignified (?) Professor in Harvard University, and in the columns of a paper that aspires to lead the public sentiment of the Athens of America! Did ever the witch-burners, inquisitors, or bigoted religious persecutors of the darkened past manifest a more intolerant or fanatical spirit?

Fortunately the ravings of this phrenzied though classical calumniator produce upon the public at large little other effect than to excite smiles at his extravagances, or anxiety and commiseration at such evidences of mental derangement.

Should, however, these acrimonious and inflammatory denunciations produce in any degree their natural influence upon the ignorant and the bigoted classes, and arouse the demon of sectarian hate and religious animosity,— which if sleeping, is by no means dead — a fearful weight of responsibility will rest upon the conductors of the *Courier*, and all their abettors, whether "Professors" of Science, Literature or Theology — whether editors, business-men, or "old fogy" politicians.

Socialist Convention. — In another column will be found a call for a Convention of Social Reformers at Berlin Hights, Ohio. We know not what particular theory of social re-organization these friends are desirous of inaugurating; but judge from the tone of their call that they are inquirers after the best plan. We notice the names of several Spiritualists on the call, but are glad that they have seen fit to make the movement under its proper designation, so that such Spiritualists as do not sympathize with them may not be compromised by any action or sentiments which may be adopted. That the present spiritual awakening, like that which took place eighteen hundred years ago, must lead to efforts for the introduction of a better social state, — something like a Brotherhood among men, — we deem inevitable; and we have also a strong confidence that the more advanced condition of mankind at the present day, united with the wisdom of higher spheres, will lead to a successful solution of the great problem. At the same time, there is great need of caution against too hasty adoption of and reliance upon superficial and fragmentary schemes. We trust our Ohio friends will not stop short of a recognition and combination of the leading features of *both* the prominent theories which have hitherto divided the ranks of reform—namely, that which requires the thorough regeneration and harmonization of the *individual*, internally; and that which insists on the provision of harmonious and helpful *surroundings*. Neither of these, we think, can be overlooked with any hope of substantial progress.

New Hall in Rutland, Vt. — An enterprising and liberal-souled citizen of Rutland, Vt., is fitting up, at his own private expense, a hall for the Spiritualist meetings. It will accommodate four hundred persons, and is to be opened for the first time on Sunday, when Dr. Mayhew is expected to lecture there.

THE WANT FELT.

Rev. G. B——y, who has written at some length in the *Gospel Banner* against Spiritualism, and in no very liberal spirit, makes the following significant admissions in a late letter to that paper, alluding to the medical spring at Hartland, Vt.:

One of our company proposed a visit to a "spiritual spring," a few miles beyond the foot of Ascutney; and a short ride soon found us seated in a room, in the centre of which is a shallow well, drinking of those waters whose medicinal qualities had been revealed by the spirit of the far famed Indian Doctor, deceased! Marvellous stories are told of the wonderful efficacy of those waters. Many invalids have used them and been cured; and hundreds of barrels have been sent to different parts of the country, for the benefit of such as are unable to travel. I can certainly bear witness to their good qualities. Having freely showered my injured ankle with them, I found the pain much abated and the swelling reduced.

A large hotel is in the process of erection near this spring, and we are told that large numbers of *invalids* are accustomed to patronize it, especially on Sundays. Spiritualism is said to be on the increase in the neighborhood. The proprietor of the spring and hotel no doubt finds the investment a profitable one, while the extent of his patronage is but another evidence of the want there is felt in the community for something more certain in medicine than either Allopathy, Homœopathy or Hydropathy, and for something more satisfactory in religion than even Christianity. Well, we live in age of wonders. The world is making tremendous progress towards—what?

Dr. and Mrs. B. F. Hatch are now in Western N. Y., and will pursue their journey East, stopping in the principal places on the route to lecture for one or two evenings. They are expecting to be in Boston between the first and middle of October, and will remain in this vicinity from four to six weeks. They have recently returned from a pleasure excursion up Lake Superior, from which Mrs. Hatch has derived much benefit. We are informed that her health has much improved during the past season, and that her mediumistic powers have greatly increased. The clergy of Boston and the Professors of Harvard University will soon have another opportunity of trying their intellectual capacity with a girl of seventeen.

The Atlantic Telegraph Cable, which was expected ere this to have brought the two continents within speaking distance, has been broken, and three hundred miles of it lost — thus delaying the completion of the enterprise probably till another year. Better try the Mental Telegraph next, which may be far more economical, and quite as certain. Such facts as that stated by Dr. Robbins, at the end of his communication on the first page of this paper, and hundreds of others which Spiritualism has developed, show the practicability of mental inter-communication, under right conditions, without limit as to distance. We are satisfied that this method will, in a few years, entirely supersede the clumsy apparatus now in use. Who will be the pioneer in establishing it?

Hospitality. — Our friends who attended the Convention at Ludlow, Vt., express themselves highly gratified with and grateful for the generous hospitality extended them by many citizens of that place. We honor such men, who can forget the prejudices of sect and welcome their brothers as such, for their hearts and not for their creeds. Would there were more such in the world.

☞ The length of our assistant's interesting report of the Vermont Convention crowds out much other matter intended for this number.

Agents. — H. P. Fairfield, of Wilbraham, Mass., and H. W. Ballard, of Burlington, Vt., are authorized to act as travelling agents for the *Spiritualist*.

$200 Reward. — This offer, like that published last week, is made in good faith, by one who wishes to secure the best remedial aid. See advertisement.

☞ Take Notice!—Removal.—Before the issue our next paper, our office, with Mr. Marsh's Bookstore, will have been removed to No. 14 Bromfield street.

For the New England Spiritualist.

THE SIGNS OF THE TIMES.

Belfast, Me., Aug. 13, 1857.

Mr. Newton: — In my last letter, I left you and your readers at Searsport, speaking to the inhabitants of that seaport town, of the New Philosophy and its fruits. Since then, every Sunday has been spent with them, expounding the ways of life.

Some excitement prevails in the town, caused by the efforts of the clergy to prevent their flocks from straying out of the folds of sectarianism into the fair and green pastures of reason, common sense and liberality. But their cry is unheeded; and though they increase their labors as the new truth spreads from heart to heart, yet they cannot wholly fetter mind and prevent reasonable men and women from thinking.

Misrepresentations, falsehoods and imposition are resorted to by those who have the worst side of the argument, because they cannot otherwise sustain their position and make their testimony have weight against truth in an intelligent and candid community. Enough of this.

At Swanville, where I spoke at 5 o'clock, Sunday, Aug. 2, the school-house was filled to overflowing, and the audience were quiet and attentive. At Prospect Ferry, and a village in Stockton called the Narrows, where I spoke four times, Aug. 12, 13, and 14, I found congregated in school-houses the most respectable people of those places, impatient to hear and see, to know and feel. The interest is great in these places where I visit, in which nothing, as yet, has ever been witnessed, or even heard, if correct information be considered; and I cannot but feel if our lecturers, who crowd themselves into cities and large towns, would but visit the "back settlement," they would do more good, and be better sustained.

Last Sunday, the 16th, after speaking twice in Searsport, I came to the city of Belfast, six miles, and spoke in the evening. There has of late been quite a controversy through "*The Progressive Age*," a paper published in Belfast, by a Spiritualist, who styles himself "Dissector," and an Anti-Spiritualist, who *calls* himself "Common Sense." It is not yet concluded, and bids fair to illicit some truths and concessions from "Common Sense" which will reveal his *sense* to be anything but *common*, except as it is *in* common with those who, like himself, ignorantly attempt to explain to others that which they already know, and to assume the prerogative of judgment in matters of which they themselves have no knowledge. Let that pass, also, for all these things must needs be.

There is in the present every indication that the dynasty of power that has so long held the mind under the sway of religious superstition and fear, is broken, and *broken effectually*. The signs of the present speak it, and the signs of the past confirm it; while the brightening future unfolds a more genial religion, which from its universality,

"shall spread from shore to shore,
Till moons shall wax and wane no more."

Searsport, Saturday, Aug. 22d. Spoke again in Belfast on the evening of the 19th, on "The Divinity in Man." Text given by a gentleman in the audience. There was some slight excitement caused by questions from an individual not under the influence of spirits of the passive kind. I speak there again next Sunday evening.

Thursday evening, Aug. 20, I addressed a large audience assembled in the Universalist Church, at Stockton. The subject was given by the audience, or rather by an individual in the audience, it having been previously arranged and selected. It was, "God tempers the wind to the shorn lamb." The spirit spoke about half an hour upon the subject, and then gave an apportunity for questioning. The Universalist clergyman proposed test questions, which the spirit could not answer through me, I not being a public test medium. This produced much dissatisfaction, and some little recrimination on the part of the questioner. It appears that a snare had been laid to entrap the spirit, under the intention to convey the idea that the text was in the Bible; and when the spirit in answering, said, "We think you will not find it either in the Old or New Testament," that was not satisfactory, unless it would state distinctly who was its author. The meeting was considered a failure by its opponents, because it was not previously understood that I was not a test medium, and only answered questions on moral and spiritual subjects. When liberty to ask questions was given, one individual would request the spirit to tell him how many pieces of paper he had in his pocket, and the character of each; while another desired an answer to a mental question. Had a Jesus been present, I think he would have been obliged to withdraw from the multitude ere he could have stilled the tempest of thought and the commotion of spirit. All might have been well, had not there been misunderstanding, and opposed persons taking advantage of that mistake. As it is, all may be well; for I believe God does surely *temper* the *shorn lamb* to the *wind*, if he cannot directly temper the wind to the shorn lamb.

Will not some good lecturer come this way? Some one is much needed. Also, a good test medium for physical manifestations.

Yours, truly, E. E. Gibson.

P. S. — I am continually receiving calls to lecture in different places around here, which I am obliged to decline, and have a letter before me from Marlboro', N. H., with a request to visit that place and speak. So I think "the signs of the times" are favorable, from the great desire manifested everywhere for information.

E. E. G.

Letters Received: — C. W. Richardson, Belvidere, Ill., 2; R. Barron, Palmer; N. Monroe, B. Falls, Vt.; R. Kingman, Cummington; H. B. Hoadley, Burrville, Ct.; J. C. Farnam, Williamstown, Vt.; S. Bennett, Tunbridge; Vt.; H. J. Dadmun, Ashland; J. C. Conner, Bourneville, O.; C. H. Coffran, Rockland, Me.; An Observer, Lowell; C. H. Cables, Rockland, Me.; S. Fish, Marcellus, N. Y.; E. Renslaw, Shelburne, Vt.; W. Cloudman, Saccarappa, Me.; E. P. Upton, Northboro'; T. Boutelle, Hancock, N. H.; D. Norton, Plainville, Ct.; L. Mansfield, Gilsum, N. H.; J. S. Hancock, Orland, Me.; L. Moody, E. Marshfield; E. Dimick, Columbia; B. Page, Marlboro' Depot, N. H.; G. White, Oro City, Cal.; S. Brown, Ixonia, Wis.; B. F. Goff, Ware; J. M. Blakesly, Livonia, N.Y.; G. Severance, Glover, Vt.; A. C. Stiles, Bridgeport, Ct.; G. W. Chapman, Newmarket, N. H.; C. A. Greenleaf, Brunswick, Me.; A. J. Graham, N. Y.; A Subscriber, N. Y.; W. Capen, Portland, Me.; G. Whitcomb, Charlestown, Mo.; Wm. Fishbough, N. Y.; S. B. Nichols, Burlington, Vt.; B. L. Canedy, Fall River; J. Barber, Ashfield; S. Jones, Rehoboth.

CONVENTION AT BERLIN.

The undersigned to their brother Socialists in all parts of the country: —

Friends in a common cause: — Ourselves, who send you this greeting, appoint to meet in Convention, at Berlin Hights, Erie Co., O., on Saturday and Sunday, the 26th and 27th of September, inst., to plan what in us lies, toward maturing a practical and successful effort at social reconstruction; and we hereby invite you to meet with us, to combine your wisdom and action with our own, that by as much as the union of endeavor is more widespread and universal, the result will the more surely and speedily be reached. The Convention will be addressed by the best speakers on Social Science; and the whole great questions of Freedom, Association, and Harmonious Human Relations, will be up for discussion.

Joseph Treat,	Sophronya Powers,
J. W. Towner,	Cordelia Barry,
James A. Clay,	John Patterson,
Alfred Cridge,	Dee Colburn,
Anne Denton Cridge,	Francis Barry,
William Denton,	John Allen,
Elizabeth M. F. Denton,	J. M. Sterling,
J. P. Sasley,	Carrie Lewis,
Clara W. Wait,	E. S. Tyler,
C. Sweet Towner,	John Randolph,
J. H. Cook,	James A. Noyes,
Wm. M. Williams,	G. W. Carpenter,
Wm. A. Hunter,	J. B. Frisbie,
Augusta Howell,	Wm. Davidson,
E. B. Louden,	A. J. Moore,
Alvin Warren,	Thomas Horner,
J. H. Mendenhall,	Jane Rowley,
M. F. Mendenhall,	Caroline E. Handy,
Charlotte Bowen,	Esther Patterson,
R. H. Brogden,	Samuel Patterson,
M. A. Hunter,	Martha Frampton,
C. S. Rowley,	A. Walter Smith,
Charles Huston,	Mary Elizabeth,
Ada C. Joiner,	Susan Fisher.
David Edgar,	Matthew F. Hough,
G. W. Reeve,	Margaret Hough,
C. M. Overton,	G. S. Benschoten,
A. P. Bowman,	Martha Gale,
Thomas Gale,	Juliette Jefford,
John Moore,	M. Londen,
C. D. Rice,	Nancy Bowman,
Jane S. Gale,	R. M. Lucas,
Geo. W. Roof,	J. M. Barnes,
G. W. Lewis,	Elizabeth Morse,
Jesse M. Gale,	M. T. Morse,

Horatio Roby.

SPECIAL NOTICES.

Loring Moody will lecture on the Practical Uses of Spiritualism, at Lynn, Sunday, Sept. 13. Chelsea, Tuesday and Wednesday, Sept. 15 and 16. S. Danvers, Thursday and Friday, Sept. 17 and 18. Salem, Sunday, Sept. 20. Manchester, Mass., on Tuesday and Wednesday, Sept. 22 and 23. West Gloucester, on Thursday and Friday, Sept. 24 and 25. Gloucester, Sunday, Sept. 27. Rockport, Monday and Tuesday, Sept. 28 and 29. The Lectures will be given in the evening, excepting on Sundays.

Friends of truth and progress in the above-named places are requested to make all needful arrangements for the lectures, without further notice. The meetings will in all cases be free; and objections to Spiritualism, on whatever grounds they may be urged, will be answered.

Gratuitous Services for the Poor.—Mr. Baxter, Healing Medium, from Quincy, will be in attendance at Dr. Main's Asylum, No. 7 Davis Street, on Wednesday and Saturday afternoons, for the purpose of attending gratuitously to the needs of very poor persons, who may be suffering from disease. Sons of Africa are especially invited to avail themselves of this invitation.

Dr. Calvin Hall will be at Paper Mill Village, N. H., for three weeks from Sept. 1.

Mr. Davenport has removed to No. 6 La Grange Place. Circles at 3 o'clock and 8 o'clock, P. M. Arrangements can be made for private circles when desired.

LECTURERS AND TRANCE SPEAKERS.

Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

LECTURERS.

Dr. John Mayhew, travelling in New England.
D. F. Goddard, Chelsea, Mass.
J. W. H. Toohey, Salem, Mass., box 219.
Allen Putnam, Esq., Roxbury, Mass.
Miss C. M. Bebbe, (now travelling in the West.)
Gibson Smith, South Shaftsbury, Vt.
Stephen Morse, Springfield, Mass.
A. E. Newton, Editor *N. E. Spiritualist*, Boston,
S. B. Brittan, Editor *Spiritual Age*, New York.
Rev. T. L. Harris, 447 Broome st.
Wm. Fishbough, Telegraph Office, New York.
R. P. Ambler, " " " "
Charles Partridge, " " " "
Dr. J. R. Orton, " " " "
Henry H. Tator, " " " "
Dr. R. T. Hallock, corner Christie and Broome Sts., N. Y.
Mr. and Mrs. U. Clark, Ed. *Spiritual Clarion*, Auburn, N. Y.
R. P. Wilson, New York.
Joel Tiffany, 553 Broadway, New York.
Daniel Parker, M. D., Billerica, Mass.
R. D. Chalfant, Esq., 836 Race St., Philadelphia.
S. C. Hewitt, Cleveland, Ohio.

TRANCE SPEAKERS.

Mrs. B. F. Hatch, at present in New York.
Dr. C. Main, 7 Davis Street, Boston. (Healing Medium.)
William E. Rice, Boston. (Healing Medium.)
Mrs. J. H. Conant, Boston.
Miss Rosa T. Amedey, Roxbury, Mass.
L. K. Coonley, Portland, Me. (Healing Medium.)
F. L. Wadsworth, Portland, Me.
John M. Spear, Melrose, Mass.
Mrs. Sarah B. Ellis, Hanson, or Quincy, Mass. (Healing Medium.)
Mrs. John Puffer, North Hanson, Mass. (Healing Medium.)
Miss A. M. Sprague, Plymouth, Vt.
Mrs. M. S. Townsend, Bridgewater, Vt. (Healing Medium.)
Mrs. M. F. Brown, South Royalton, Vt. (Healing Medium.)
Austin E. Simmons, Woodstock, Vt.
Mrs. R. M. Henderson, Newtown, Ct. (Psychometrist.)
Mrs. H. F. Huntley, Paper Mill Village, N. H.
N. S. Greenleaf, Haverhill, Mass.
Hervey Barber, Warwick, Mass.
John G. Gleason, Plymouth, Mass.
H. P. Fairfield, Wilbraham, Mass. (Healing Medium.)
Wm. A. Hume, Collins Depot, Mass.
Mrs. Beck, 383 Eighth Avenue, N. Y. city.
Mrs. C. M. Tuttle, Albion, Mich. (Travelling in N. England.)
George Atkins, Webster, Mass. (Healing Medium.)
Mrs. Almira F. Pease, S. Wilbraham, Mass. (Psychometrist.)
J. A. Bassett, Salem, Mass.
Abraham P. Pierce, Augusta, Me.
Mrs. Sarah A. Horton, Brandon, Vt.
Miss Sarah P. Laird, Lester, Vt.
E. S. Tyler, Auburn, N. Y.
Daniel Norton, Southington, Ct. (Healing Medium and Psychometrist.)

MEETINGS IN BOSTON AND VICINITY.

Sunday Meetings. — Thomas Gales Forster, of Buffalo, will lecture in the unconscious trance state in the Music Hall on Sunday next, at 3 and 7½ o'clock, P. M. Singing by the Misses Hall.

Weekly Meeting of Practical Spiritualists.—A regular weekly meeting of persons interested in the Practical Application of Spiritualism to Individual and Social Life, now convenes every Thursday, P. M., at half-past two o'clock, at the office of Practical Spiritualists, Fountain House, Boston, corner Beach street and Harrison avenue. All desirous of learning of Purposes and Plans are cordially invited to attend.

Meetings in Chapman Hall. School St.—On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spiritualism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents.

Meetings in Chelsea, on Sundays, morning and evening at Fremont Hall, Winnissimmet Street. D. F. Goddard, regular speaker. Seats free.

In Cambridgeport.—Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock.

In Manchester, N. H.—Regular Sunday meetings in Court Room Hall, City Hall Building, at the usual hours.

MEDIUMS IN BOSTON.

Mrs. R. H. Burt, Writing and Trance Medium, 163 Washington, opposite Milk St. Hours from 10 to 1, and from 2 to 7. 22—3m.

Wm. S. Weymouth, Healing Medium, No. 2 Central Court. 17

Mr. J. V. Mansfield, Test Writing Medium, No. 3 Winter Street, over G. Trumbull & Co.'s, Boston, or at his home, Chestnut st., Chelsea. Terms $1 00, in advance. All letters sent by mail must contain a postage stamp to prepay the postage.

Mrs. Knight, Writing Medium, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Terms 50 cents a seance.

Mrs. Bean, Rapping, Writing and Trance Medium. Hours from 9 A. M. to 9 P. M. No. 10 Chickering place.

Mrs. B. K. Little, (formerly Miss Ellis) *Test Medium, by Rapping, Writing, and Trance.* Rooms No. 46 Eliot street. Hours from 9 to 12 A. M., and 2 to 6, P. M. Terms $1.00 per hour for one or two persons 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, $1.00.

Miss E. D. Starkweather, Rapping, Writing and Trance Medium residence No. 11 Harrison Avenue. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 P. M.

N.B.—Public circle on Monday and Wednesday evenings at seven o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired.

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200 DOLLARS REWARD. This sum is offered to any Medium possessing the delineating and healing power, who will correctly describe and cure the afflictions of a middle-aged man, who has lost, in a great measure, the use of his limbs for about two years past, and is also suffering from other infirmities. For further information address, 24—3t C. W., box 2077, Portland, Me.

MRS. SCOTT, (formerly Miss L. H. Vose,) will continue to prescribe for the sick, Thursdays, Fridays, and Saturdays, at her residence, Hampshire street, opposite Amory street, Cambridgeport, Mass. Medicines carefully prepared. 24—3t

THE PRINCIPLE, for September, is now ready for delivery to our subscribers.

Subscription price, only 50 cents a year. Sent by mail to all parts of the country.

CONTENTS OF THIS NUMBER.

Pain, an abnormal condition — The Infinite Republic — The Process of Spiritualization — Will Power — Conservatism — The Redemption of the Race.

Message from J. C. Crittenden, who was shot in Cuba by the Spanish Government.

Message from Dr. Elisha K. Kane.

Rocks and Sand — Notice of Wm. North — Our cause in the South — Editorial Miscellaneous matter.

Subscriptions can be sent to the office, No. 276 Baltimore St., Baltimore. 23—2t LANING & CONKLIN, Proprietors.

MRS. D. C. KENDALL, ARTIST, No. 2 Central Court, Boston. Flowers, Landscapes, etc., painted under Spiritual Influence.

NEW WORK. A Review of Rev. I. E. Dwinells' Sermon against Spiritualism. By J. H. W. Toohey. Price, 20 cents. Postage free. Just published and for sale by BELA MARSH, No. 15 Franklin St. 19—tf

DR. C. ROBBINS, Charlestown, Mass., Haverhill Street, No. 3, has made the world his debtor by the discovery of New Remedies for Epileptic Fits, having treated successfully 400 cases out of less than 475—some of 25 years' standing. 22 4t.

GEORGE ATKINS, Clairvoyant and Healing Medium, may for the present be consulted at Webster, Mass.

In cases where sickness or distance prevents personal attendance, by enclosing a lock of hair, with the name, age, and place of residence, the patient will obtain an examination and prescription written out with all requisite directions.

He also cures the sick by laying on of hands, and will, when desired, visit the sick in person. Terms when the patient is present, $1.00; when absent, $3.00. Payment strictly in advance 3m21

MRS. O. J. PUTNAM, HEALING, WRITING AND Trance Medium, 2 Bulfinch st. Terms liberal. 15—8t.

HEALING BY LAYING ON OF HANDS. Dr. S. Drew, Healing, Writing, and Trance Medium, can be consulted on all Diseases of the Human System, and all business affairs, at No. 23 Tyler street, near the Fountain House. 19

J. A BASSETT, CLAIRVOYANT AND HEALING PHYSICIAN, No. 14 Webb street, Salem, Mass.

"THE PSALMS OF LIFE." A compilation of Psalms, Hymns, Chants, &c., embodying the Spiritual, Progressive, and Reformatory sentiments of the present age. By John S. Adams. Price, 75 cents. Just published and for sale by BELA MARSH, 15 Franklin st. Also, "The Harmoniad" and Sacred Melodist, 160 pages. Price, in Boards, 38 cents single, $3.50 per dozen. 15

General Advertisements.

THIS DAY PUBLISHED: — "WHAT'S O'CLOCK?" Spiritual Manifestations. Are they in accordance with Reason and Revelation? Where on the dial-plate of the Nineteenth Century points most significantly the finger of God? S. T. MUNSON, Aug. 6, 1857. 20—t f. 5 Great Jones st., N. Y.

A NEW BOOK, entitled THE KINGDOM OF HEAVEN; or The Golden Age, by E. W. Loveland, is now ready for the public. It is divided into nine Books.

Book I. — Contains an Explanation of the Teachings and Miracles of Jesus Christ.

Book II. — Gives an account of the Ages of Iron, Silver, and Gold.

Book III. — Of the One Family in Heaven and Earth, etc.

The work contains nearly 300 pages, will be printed on good paper, and neatly bound in cloth. Price $1.

For sale by Bela Marsh, No. 15 Franklin st., 20 tf Boston.

NEW DEPOT FOR SPIRITUAL AND REFORM PUBLICATIONS, No. 5 Gt. Jones St., New York.

S. T. Munson would inform the friends abroad that he has established an Agency at the above Number, 2 doors East of Broadway, and near the La Farge Buildings, for the sale of all Spiritual and Reform Publications, where a comple te assortment will be kept constantly on hand of all works pertaining to the subject of Spiritualism, and an early notice given of all new Books in the course of publication.

MISCELLANEOUS BOOKS AND PUBLICATIONS.

In addition to the foregoing, Mr M. will be able to supply orders for all other publications. All business entrusted to his care will be attended to with despatch.

SPIRITUAL PAPERS AND MONTHLIES.

Mr. M. is authorized to receive subscriptions for the following
New England Spiritualist, Boston. A. E. Newton. $2.00 per year.
Spl. Telegraph, New York. Chas. Partridge, Editor and Proprietor. $2.00
Spl. Age, S. B. Brittan, Editor and Proprietor, $2 00.
Banner of Light, Luther Colby & Co., Boston, $2.00.
Herald of Light. Mr. T. L. Harris, New York. $1.50.
Tiffany's Monthly, Joel Tiffany, New York, $1.50.

MRS. YORK, Medical Clairvoyant, Healing Medium Psychometric Delineator of Character. Mrs. Y. does not profess to hold intercourse with the departed, but perceives both the moral, mental and physical con ition of the patient, and prescribes remedies; operating particularly on the nervous system. Is also a developing medium, and will old circles for this purpose every Tuesday evening. Terms liberal. Residence, No. 14 Pleasant street; entrance on Spear place O t. 28

THE SICK ARE HEALED WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing Medium, Rooms No. 15 Tremont Street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses.

LAYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment His success has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him.

Terms for each Clairvoyant examination, $1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel

TO THE AFFLICTED. Dr. S. Cutter, assisted by Mrs. G. W. Walker, Clairvoyant and Healing Medium, will attend to the wants of the sick, on Wednesdays, Thursdays, Fridays and Saturdays in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 221 Central Street, Lowell, Mass. 39 tf

AT DR. ABBOTT'S BOTANIC AND ECLECTIC DEPOT, 214 Hanover Street, may be found one of the most extensive varieties of Herbs, Barks, Roots, &c., in the United States; also, a valuable amount of manufactured medicines of approved worth. Spiritual and Mesmeric Prescriptions put up with particular attention. 12

A. B. CHILD, M. D., DENTIST NO. 15 TREMONT Street, Boston, Mass.

HEALING INFIRMARY. Doctor Barron cures Cancers and Cancerous Humors, without the use of the knife or torturing with caustic, and with but little pain and inconvenience to patients, by applying a cerate which has a chemical action, destroying the vitality of the cancers, causing a separation between the cancer and the surrounding tissues, and an opening of the integuments over it, so that in a few days the tumor will escape, root and branch. The opening in the flesh thus made heals up in a short time, soundly, leaving no traces of the Cancer behind. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrofula, Erysipelas, and all cases, in which he has had great success for the last twelve years. Clairvoyant examinations attended to as formerly. Call and satisfy yourselves of the unremitting effort and determination of the Doctor to conquer and subdue disease in his fellow man.

REUBEN BARRON, Botanic and Clairvoyant Physician, 18—3m Palmer, Mass.

AN ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7 Davis Street, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms.

☞ Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should inclose $1. for the examination, with a letter stamp to prepay their postage.

Water from the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong magnetic properties, and is useful in negative conditions of the system.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

FOUNTAIN HOUSE, CORNER OF BEACH STREET and Harrison Avenue. Spiritualists Head Quarters in Boston. Charge $1.25 per day, or $7.00 per week, for 2 or 3 weeks.

H. F. GARDNER.

SPIRITUAL, CLAIRVOYANT, and MESMERIC PRESCRIPTIONS, carefully prepared by OCTAVIUS KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston.

All of Mrs. Mettler's Medicines for sale as above. 26—1

MRS. L. W. KEMLO, HEALING MEDIUM, No. 2 Bulfinch Street, opposite the Revere House, Boston. 14—1

A REMARKABLE TEST. At the sitting of a circle a short time since, Dr. Charles Main being present and having at the time a patient under his care that had long baffled his medical skill enquired of the Spirit intelligence what medicine it would prescribe for the case in question. The spirit gave his name (as having formerly been well known as a celebrated physician in the earthly sphere) and replied, "Go to Dr. Cheever's, No. 1 Tremont Temple, Tremont St., and procure his Life-Root Mucilage." This was done by the Doctor, and used with complete success. At that time, the Doctor, the medium, nor either of the circle knew anything of Dr. Cheever, or that there was such a medicine to be had, and since Dr. Main has formed an acquaintance with the proprietor, he has informed him of the fact and here gives him the full benefit of it. The above is true in every particular.

CHARLES MAIN, No. 7 Davis Street, Boston.

This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Canker, Mercurial Disease, Piles and all gross acrid humors.

A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No 1 Tremont Temple, Boston, Mass. 52.1

A. C. STILES, M. D., Bridgeport, Conn., INDEPENDENT CLAIRVOYANT. Terms: Clairvoyant Examination and Prescription, $2. By a lock of hair, if the most prominent symptom is given, $2; if *not* given, $3. Answering sealed letters, $1. To ensure attention, the fee must in all cases be advanced.

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Interesting Miscellany.

HYMN TO THE FLOWERS.

BY HORACE SMITH.

Day-stars! that ope your eyes with morn to twinkle,
From rainbow galaxies of earth's creation,
And dew-drops on her lovely altars sprinkle,
As a libation!

Ye matin worshippers! who, bending lowly
Before the uprisen sun, God's lidless eye,
Throw from your chalices a sweet and holy
Incense on high!

Ye bright mosaics! that with storied beauty
The floor of Nature's temple tessellate,
What numerous emblems of instructive duty
Your forms create!

'Neath cloistered boughs each floral bell that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer!

Not to the domes where crumbling arch and column
Attest the feebleness of mortal hand;
But to that fane, most catholic and solemn,
Which God hath planned!

To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Its choir the winds and waves, its organ thunder,
Its dome the sky!

There, as in solitude and shade I wander
Through the lone aisles, or stretched upon the sod,
Awed by the silence, reverently ponder
The ways of God.

Your voiceless lips, O flowers, are living preachers,
Each cup a pulpit, each leaf a book,
Supplying to my fancy numerous teachers
From loveliest nook!

Floral apostles! that in dewy splendor
Weep without sin, and blush without a crime,
O, may I deeply learn, and ne'er surrender
Your love sublime!

"Thou wast not, Solomon, in all thy glory,
Arrayed," the lilies cry, "in robes like ours;"
How vain your grandeur! O, how transitory
Are human flowers!

In the sweet-scented pictures, heavenly Artist!
With which thou paintest Nature's wide-spread hall;
What a delightful lesson thou impartest,
Of love to all!

Not useless are ye, flowers, though made for pleasure,
Blooming o'er fields and wave by day and night;
From every source your sanction bids me treasure
Harmless delight.

Ephemeral sages! What instructors hoary
For such a world of thought could furnish scope?
Each fading calyx a *memento mori*,
Yet fount of hope!

Posthumous glories! angel-like collection!
Upraised from seed or bulb interred in earth,
Ye are to me a type of resurrection
And second birth!

Were I, O God, in churchless lands remaining,
Far from all teachers and from all divines,
My soul would find in flowers of thy ordaining,
Priests, sermons, shrines!

For the New England Spiritualist.

COME, MY DARLING DAUGHTER.

BY S. M. PETERS.

Come, my darling; summer glories
Woo us from the haunts of men;
Winds are whispering tempting stories,
On the hill-side, in the glen;
Come and ramble in the meadow,
By the ivy-shaded wall;
Come and loiter in the shadow
Of the laughing waterfall.

Come, my darling; founts are gushing
Where the wild-wood echoes chime;
Where the air is gently rushing
From a sunny southern clime;
Willows fair the breezes chiding,
Stoop their silver leaves to lave;
Where the slender reeds are hiding
In the bosom of the wave.

Come, my darling; where the roses
Blossom in the tangled grove;
Where the humming-bird reposes,
Where the robin sings of love;
From the wild domain of Flora,
I will pilfer flowrets rare;
And I'll braid them in their glory,
In your flowing auburn hair.

LEGEND OF THE PASSION FLOWER.

BY MRS. BARCLAY PINNOCK.

At the expulsion of Eden, the mourning angels followed, afar off, the exile. All over the world, in the various paths in which they followed him, their tears sprang up and bloomed in flowers. Among all the flowers in the world—thus sown by the angels—one alone was unnoticed and unloved by man. Nor, had it any companion among its kind—for each one had loves of its own, and cared not for the lonely flower which sprang up alone and among thorns. Its only confidant was a solitary night-wind. And this comforted it, saying, a time should come when it would bloom in beauty—beyond the beauty of all other flowers—and be blessed above all that grow in earthly gardens.

Growing in solitude, and thinking of this, the flower grew, in form, into a strange and mystic similitude—a shape typical of its prophetic destiny. But, one night, when the light of the moon fell upon the hills and the plains, so clear, so bright, so wonderful, that the stars trembled in it and grew pale, fearing for their lesser splendors—all flowers save this were dreaming of their loves. Upon the solitary blossom its loneliness pressed like a pain. Bowed down to the ground, it cried "Have I not waited four thousand years, and still I am left alone? All other flowers have sympathy among themselves—men love, and poets praise them. The lilies of the valley, in their white silence, preach to the hearts of men their fair, perpetual sermon. The maiden braids the violets in her hair, and they have the same meaning as her eyes. Men choose the cypress and willow as symbols of their sorrow. The blood-red roses tell their wonderful tale unto the hearts of lovers—the laurel and the royal palm are used to bind about victorious brows. But I—I grow alone amidst these thorns; only the rain beats upon me, and the dew, falling from the skirts of Night, as she passes through the forest, lies upon my bosom. I, amid all things that grow and be, am without meaning and significance to the hearts of men."

Then there came an answer:—"Is thy faith, then, so weak, oh, flower? Behold another day, and thy significance shall be unfolded. Forever, hereafter, thou shalt remind all men of that divine passion which heretofore the mystery of thy beauty has unconsciously prefigured, and which they have failed to understand."

All night the flower mused upon this, till there dawned, in its small golden heart, an apprehension which was like a pain, a pathetic longing for something out of itself. And early in the morning, while the dew was like tears upon it, lo! some soldiers came and plucked the thorns among which it grew. They plucked the flower, unwittingly, with the thorns, and wove them together in a crown—they placed it upon the head of our meek Lord. The sharp thorns pierced his white brow, striking deep into his tender temples, and the flower was bathed in the purple blood which flowed forth at the keen agony—it was not with the bloody sweat. But suddenly, in sympathy, the flower sent forth a fine, wonderful fragrance, which filled all the place, so that the Sufferer fainted not. One sympathizing fragment of the ruined creation, for which he died, the fragrant flower, bloomed through all the darkness and terror of that day, in the bloody garland which bound the dear head uplifted on the dreadful tree.

Thus it is that the Passion Flower was blessed above all other earthly flowers; thus do men see in it the symbol of the bloody rood and the thorny crown—and thus do they love it for our Saviour's sake.

THE AGENCY OF SPIRITS.

[The following is a very good statement of Spiritual Philosophy, as to the source of thoughts and affections,—abating some ideas and forms of expression peculiar to Swedenborgianism. It is from that intensely exclusive "New Church" organ, the *New Jerusalem Messenger*.]

To deny that "Modern Spiritualism," in its direct influence on the minds of men, originates with spirits, would be as inconsistent in a New Churchman as to deny that all effects in the natural world are from spiritual causes. If we assert that the rapping, tipping, and tumbling manifestations may reasonably be ascribed to forces which, though unexplained, are still natural and material, we are yet obliged to admit that the widespread disposition to attribute these phenomena to the intervention of spirits is from the spiritual world. What ever doubts may exist concerning the ability of spirits to move and control material substances, there can be no doubt that they constantly influence the affections, and through these the thoughts of men. And if the phenomena of Spiritualism are mental delusions, they are suggested by spirits in the spiritual world, who are themselves the victims of corresponding delusions.

Men in general are so accustomed to consider themselves the possessors of independent life, and hence the originators and directors of their own affections and thoughts, that they reject at once the suggestion that all affection and thought is through the medium of spirits in the spiritual world. The idea seems to degrade them to mere machines.

The Lord alone is Love and Wisdom, and hence He alone is Life, and in Him is the origin of all affection and thought. Had man retained his integrity, his affections and thoughts would have flowed immediately from the Lord, and the mediumship of spirits and angels would not have been necessary. But as, by disobedience, he removed himself from his Creator, and gradually procured to himself a life that was not spiritual, but natural, sensual, and selfish, it became indispensable to his existence that influx from the Lord should be no longer immediate, but mediate. In his degraded condition, the spirit of man could not be sustained by the Divine life in its purity, any more than his natural life could be sustained in the ethers and auras that exist above the earth's atmosphere. Something more gross, natural, and sensual, was therefore requisite. And this was obtained by causing the Divine life to flow towards man through the minds of angels and spirits

Man is at this day no less dependent than ever upon the Lord for every moment of life, both natural and spiritual; but this life is now imparted to him through the mediumship of spirits and angels. The objection would be valid, that our dependence upon spirits and angels, for all our affections and thoughts, reduces us to mere machines, had not the Lord so constituted us, that we are permitted to act as of ourselves, and to feel the consciousness of being independent and responsible beings. And we know that this freedom and responsibility are solemn realities, and that we cannot deny them without reviling our great Creator.

A Smile.—A smile! Nothing on earth, can smile but man! Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and mirth-flash? Flowers cannot smile. This is a charm which even they cannot claim. Birds cannot smile, nor can any living thing. It is the prerogative of man. It is the color which love wears, and cheerfulness, and joy—these three. It is the light in the window of the face, by which the heart signifies to father, husband, or friend, that it is at home and waiting. A face that cannot smile is like a bud that cannot blossom and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both, more bewitching than either. But all smiles are not alike. The cheerfulness of vanity is not like the cheerfulness of love. The smile of gratified pride is not like the radiance of goodness and truth. The rains of summer fall alike upon all trees and shrubs. But when the storm passes, and every leaf hangs a-drip, each gentle puff of wind brings down the petty shower, and every drop brings with it something of the nature of the leaf or blosssom on which it hung; the roadside leaf yields dust; the walnut-leaf bitterness; some flowers poison; while the grape-blossom, the rose, the sweet-briar, lend their aroma to the twinkling drops, and send them down in perfumed drops. And so it is with smiles, which every heart perfumes according to its nature—selfishness is acrid; pride, bitter; good-will sweet and fragrant.—*H. W. Beecher.*

☞ Sydney Smith was dining at Highgate one day, where he met with the Rector of Hornsby, who was very learned, very rich, and very religious. The Rector, like a good man as he was, reflected very severely upon the improvidence of the poor, and also upon their increasing numbers, which he considered a great evil. He wound up his diatribe by saying:

"That the great evil of the day was the surplus population."

"I quite agree with you," retorted Sydney Smith, "the *surplice* population is becoming a great evil."

And didn't the holy Rector look jackknives at this truism of the witty Sydney! Report saith that it confined him to his bed for a whole week. Don't believe it.

FIRST AND SECOND FIDDLES.

Who has not noticed the difference between the first and second fiddler of an orchestra? One is all life, spirit, energy. Now waving his bow in the air, he silently guides the harmony, now rapidly tapping on the rest-board he hurries its movement, or, again, bringing the violin to his shoulder he takes the leading melody; and high above the crash of sound, the wild concord of a hundred instruments, you hear shrieking along the shrill notes of the first fiddle. He is an enthusiast—he stamps his foot, wags his head, beats time with mad energy, enters heart and soul into the music—and all because he is the leader, and plays the first fiddle.

Seated by his side, but upon a lower chair with a lower music-rest before him, is a patient man, who saws meekly on the cat-gut. He never glances wildly heavenward like the leader, never allows his facile hand to run off in roulades of melody, never wags his head or stamps his foot, but steadily and honestly he pours an undercurrent of harmony into the music, which no one hears or cares for, no one credits to him, but without which the orchestra would be lame indeed. With his eye fixed on the notes, he draws the bow with diligence and not with enthusiasm, he sees before him not the inspiration of a master, but with each quaver, he earns so much bread-and-butter for his family. Perhaps he sometimes ciphers up what fraction of a mill a single note may bring him.

And yet it is possible that this same man, now so tame and spiritless, so very like an automaton in his place, may have all the genius and fire of the leader—but alas, he plays second fiddle.

All this bit of moralizing passed through our mind, and partly through our lips, the other night, while listening to an orchestra engaged in the performance of a Strauss quadrille. But human nature acts on principles which do not vary with each particular occupation, and no man can fully develop his power—if he has any—while playing second fiddle. More or less, we all live for applause, for notoriety, for reputation of talent, skill, genius, wealth. The soul whose light is hid beneath a bushel, its powers cramped by inferior position, living in a constant consciousness of second-rate importance, is but half itself. It loses the fire of sympathy with lookers-on, feels that it is irresponsible for the grand result; and settling to the axiom "act well your part," loses all hope of acting in the future a better and nobler part. But with this feeling of inferiority comes the consolation of a sense of justice; all cannot be first fiddlers, there is no equality in this varying world—it would be a world of stupid sameness if it were so—and so the first fiddler is left to beat the air in all its greatness. But Heaven pities the second fiddlers.

A CAPITAL STORY.

Some years since, an eccentric old genius, whom for convenience we will call Barnes, was employed by a farmer living in a town some six or seven miles westerly from the Penobscot river, to dig a well. The soil and substratum being mostly sand, old Barnes, after having progressed downward about forty feet, found one morning upon going to his work, that the well had essentially caved in, and was nearly full to the top. So, having that desire which all men have of knowing what will be said of them after they are dead, and no one being yet astir, he concealed himself in a rank growth of burdock by the side of a board fence, near the mouth of the well, having first left his frock and hat upon the windlass over the well. At length breakfast being ready, a boy was despatched to call him to his meal, when lo and behold! it was seen that Barnes was buried in the grave unconsciously dug by his own hands! The alarm being given and the family assembled, it was decided first to eat breakfast, and then send for the coroner, the minister, and his wife and children. Such apathy did not flatter Barnes's self-esteem a bit, but he waited patiently, determined to hear what was to be said, and see what was to be seen.

Presently all parties arrived and began "prospecting" the scene of the catastrophe, as people usually do in such cases. At length they drew together to exchange opinions as to what should be done. The minister at once gave it as his opinion that they had better level up the well and let Barnes remain; "for," said he, "he is beyond the temptation of sin, and in the day of judgment it will make no difference whether he is buried five feet under the ground, or fifty, for he is bound to come forth in either case." The coroner like-wise agreed that "it would be needless expense to his family or the town to disinter, when he was so effectually buried," and, therefore, coincided with the minister. His wife thought that, as "he had left his hat and coat, it would be hardly worth while to dig him out for the rest of his clothes," and so it was settled to let him remain. But poor Barnes, who had had no breakfast, and was not at all pleased with the result of the inquest, lay until the shades of evening stole over the landscape, when he quietly departed to parts unknown.

After remaining incognito for about three years, one morning he suddenly appeared, (hatless and frockless as he left,) at the door of the farmer for whom he had agreed to dig the unfortunate well. To say that an avalanche of questions were rained upon him as to his mysterious reappearance, etc., would convey a feeble idea of the excitement which his bodily presence created. But the old man bore it all quietly, and at length informed them that, on finding himself buried, he waited for them to dig him out until his patience was exhausted, when he set to work to dig himself out, and only the day before succeeded; for his ideas being somewhat confused by the pressure of the earth at the time he was buried, he had dug very much at random, and instead of coming directly to the surface, he came out in the town of Holden, six miles east of the Penobscot river.

No further explanations were asked for by those who were so distressed and sorrowful over his supposed final resting-place.—*Crawfordsville Review.*

If there existed in the world a government in celestial form, composed of men endowed with an intelligence really angelic, even this government would not be exempt from defects, but it would require constant watching; and if any one were to exaggerate its defects, its foundations might be sapped by calumny and the disaffection, which would gradually increase, might soon cause it to be changed or annihilated; and this desire might arise even amongst the best disposed persons.—*Swedenborg.*

Union of the Sexes in the Schools.—For several years this important question has been before the minds of the educational public, eliciting every variety of opinion, and gradually drawing all true thinkers on the side of its advocacy. At the meeting of the American Institute of Education held this year in the Granite State, the discussion of this question resulted in the decision of a very large majority in favor of union. In the Chapman Hall School in this city the experiment of the union of the sexes has been tried with eminent success, and the Principals of that excellent institution are making arrangements to meet the increased application of the opening year for the admision of girls into their school. We have no doubt that under proper regulations and discipline great advantages are the result of the union of the sexes in our schools—*Boston Journal.*

Lorenzo Dow.—On one occasion he took the liberty, while preaching, to denounce a rich man in the community, recently deceased. The result was an arrest, a trial for slander, and an imprisonment in the county jail. After Lorenzo got out of "limbo," he announced that, in spite of his (in his opinion) unjust punishment, he should preach, at a given time, a sermon about "another rich man." The populace were greatly excited; and a crowded house greeted his appearance. With great solemnity he opened the Bible and read—"And there was another rich man who died and went to ——;" then stopped short, and seemed to be suddenly impressed. He continued, "Brethren, I shall not mention the place which this man went to, for fear he has relatives in this congregation, who will sue me for defamation of character." The effect on the assembled multitude was irresistible, and he made the impression permanent by taking another text, and never alluding to the subject again.

There is not by any means too much sympathy expended upon physical starvation, but mental starvation is a thing almost entirely ignored, though the latter is far more frequently to be seen than the former.

At the time of the first introduction of "universal salvation" to New England, a pious deacon at a conferance meeting in a town about thirty miles north of Boston, addressed his auditors one Sabbath evening as follows:

"My friends, there is a new doctrine going about now-a-days. We are told that *all mankind* are going to heaven, but, my brethren and sisters, we hope for better things."

Agriculture is the art of persuading Nature to be beautiful. Eden was located in a garden, and we do not see how it could have been Eden anywhere else.

The best cough mixture: A suit of warm clothing mixed with plenty of air and plenty of exercise.

Friendship is a silent gentleman, that makes no parade; the true heart dances no hornpipe on the tongue.

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